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cato style is designed to drive home a truth to the minds of auditors, but which is poorly adapted for study material. The first sentence in the text has a word which makes an untrained reader pause: "The ills of the modern home are symptomatic." An untrained member of the class will be obliged to think carefully over this: "Ideals are precipitated in expressive acts" (p. 128). He will also need help with "polarization of population" (p. 17), "saved from centrifugation" (p. 34), "this imperative and motivation of religion" (p. 71), "habituation to service" (p. 76). Topic 6 in chap. i would come better in chap. ii, following the discussion of pp. 20, 21. Dr. Cope is at his best in handling the practical situations under moral crises. His counsels are wholesome and practical. We are inclined to like the God to whom the Montana boy prayed, "O God, I thank you for helping me to lick Billy Johnson!" But we wish it were possible to know what Billy thought of the God who let him be thrashed—or are the vanquished supposed to have any theology? The publishers have made a most attractive volume for home and class use, and the editors of the series have made a real contribution to the materials for religious education.

The Freudian Wish and Its Place in Ethics. By Edwin B. Holt. New York: Henry Holt, 1915. Pp. vii+212. \$1.25 net.

This is an exceedingly interesting little book, although the last chapter which deals with the problem of knowledge is not as easy reading as the rest of the volume. Professor Freud's theories, the author claims, have never been given serious attention by students of ethics, and he proposes to fill this gap. It is hardly likely that the little book will accomplish that, for it is too sketchy in treatment, and reduces to footnotes some very important questions which may be suggested by the expressions in the text. Further than that, Professor Holt hardly sufficiently recognizes the social element in morality. His illustrations, which develop his particular theory of discrimination between impulses and the utilization of each, bring him to a position which is the most important one in ethics, namely, What is the basis of discrimination? How and why should two sets of impulses be so combined as to produce healthy action? And if one passes over from small actions, like eating mushrooms, to more complicated matters, like, let us say, the closing of the saloons or woman's suffrage, where do impulses in the Freudian sense count for much?

The fact seems to be that impulse theories do very well in the lower stage of genetic psychical action, but become decreasingly explanations of moral action in thoroughly social situations. The difficulty with most theories which tend toward a mechanistic view of morals is that they eliminate from the field of moral action some of the most vital elements in a complicated social order.

Foundations of Christian Belief. Studies in the Philosophy of Religion. By Francis L. Strickland. New York: Abingdon Press, 1915. Pp. 319. \$1.50.

The Abingdon Press—which is another name for the Methodist Book Concern—is to be congratulated upon the books which it is putting forth. No other denominational publishing house anywhere nearly approaches the service that the Abingdon Press is now rendering the English-speaking world. The volumes it is issuing are far enough from being radical, but they all leave the reader a little farther advanced toward a sane, spiritual, and widely horizoned Christian faith.

This is particularly true of the volume by Professor Strickland. The author knows the problems set Christianity by modern thought, and does not hesitate to face the most essential of these. The volume is, in a most successful way, a popularizing of a defensive philosophy of the Christian religion. It is the sort of book that we have been looking for to put into the hands of college students who are troubled by such fundamental matters as immortality, Jesus Christ, and the importance of the Bible. Dr. Strickland does not attempt to settle all the questions which a technical theologian would raise. Some difficulties he does not mention. But his book will help its readers to outgrow the point of view from which most religious difficulties spring.

Anything that Professor Harry Ward writes is worthy of careful thought and attention. His little volume on *Social Evangelism* (Missionary Education Movement, 50 cents) takes up matters in a popular but very earnest fashion. To Dr. Ward social service is of less importance than social regeneration. The business of the church he very properly holds as something more than patching up the wounds of humanity. We heartily commend this book not only as one that is full of inspiration and an appeal to conscience, but also as one that will give men a broader view of the meaning of Christianity.